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LITTLE SERMONS WE PREACH

All of the preaching in the world does not come from the pulpit. In fact very little of it comes from there. Hardly a day passes but what each of us preaches a little sermon to some passer-by. It may be a good one or it may be a bad one, but we preach it just the same.

The great Minister of old did not do all of his preaching and teaching by delivering orations, but some of his greatest sermons were preached and his greatest lessons taught as he went about cleansing and healing the sick. The magnificent speech of Paul before King Agrippa is no more majestic than when he healed the father of Publius. Yet we hear nothing of the latter, while the first is known to every school boy.

Today we go about preaching our sermons good or bad each in our own way. It may be a look, a smile or a kind word that brings the sermon of good. It may be neglect, it may be ridicule, it may be just a sanction of a shady proposition, that makes us a preacher of evil.

A man in Columbia saw a little girl from the poorer districts of the city who was suffering with an easily cured disease. He took her to a doctor and arranged to have an operation performed to cure her. Her home was too filthy and dirty for the operation to be carried on there. This man threw open his own home and offered to care for the little girl. That man's name is unknown to Columbia citizens but he preached a sermon in the spirit of offering his services and money to aid others. It was conviction in action.

What sermons do we preach? Do we speak sermons of good and then fail on the little sermons that we preach each day by our acts? Let's think it over.

Farmers can now get their price quotations by wireless. Perhaps mail would be fast enough to receive the present quotations by.

THE COST OF ISOLATION

In his annual report as Secretary of the Navy, Josephus Daniels makes it plain that the future activities of the United States in the matter of naval expansion will be governed by our final decision as to whether or not we will join hands with other nations of the world to prevent wars and reduce armaments. If we stay out of the League, the secretary says he will be compelled to approve a program which will, in course of time, make us the leading naval power of the world. If we go in, he announces, "our present navy with some special types will be adequate for defense and the prevention of aggression."

Japan has already served notice that she intends to keep pace with the United States in the matter of armaments if we stay out of the League. And it is not likely that England would give up her title of "mistress of the seas" without a struggle. Therefore, we would be placed in such a position that it would be necessary to build, not only against these two powers, but against the combined strength of every member of the League, since under certain circumstances the League might assemble its entire force against us.

Continuing in the old order means that we must pay dearly for our isolation. And the burden of this isolation cannot be measured entirely in dollars and cents. We will inherit the ill will of the world, which would probably mean tariff barriers and trade discriminations against us.

A CONCRETE EXAMPLE

Labor is human, and so is capital. While this fact is not noticeable all the time, now and then a reminder of this truth appears as a concrete example. For instance, take the recent case of the Richards Brick Company of Edwardsville, Ill. It is a large company, one of the largest in the country. Its annual output exceeds $10,000,000 worth of building bricks. It has a national reputation.

Newspapers lately used stories of the cut in wage scale, and a cut in the price of bricks, a simultaneous reduction effected by P. H. Richards, general manager of the Richards Brick Company. When interviewed, Mr. Richards told of the meeting of brick manufacturers whose convention was held at French Lick, Ind. At this meeting, Mr. Richards says, the idea came to him that if the employes would stand for a cut in wages, the company could sell bricks at a lower figure.

Returning to Edwardsville, he took the matter up with the workers in the company's employ. He stated facts to his men; he reasoned with them. He reminded them of the shortage of houses in their own city, where a newly opened coal mine has had to go some fourteen miles, to Collinsville, to find houses for the miners to live in. The mine cannot get enough men to operate at full capacity, just because Edwardsville cannot furnish them homes. Mr. Richards pointed out, calling attention to the benefits Edwardsville would derive if building costs were down to a figure that would make new building possible. He explained that if the men would stand a wage cut of 51 cents on 1,000 bricks the company would reduce the price of brick $2 per thousand, standing the $1.49 cut themselves.

The workers agreed, and went to work at a scale covering from $4 to $7 instead of $5 to $10 as it stood previously.

When labor and capital work together, and each considers the other as the human being he really is, the problem of Capital vs. Labor is solved.

After President-elect Harding gets all the advice, just what will he do with it?

JOB THE SMUG: A VICTIM OF PRIDE

T. V. Bodine in the Paris (Mo.) Mercury.

Just now Paris people (those who read anything at all) are feverishly studying the Bible. The "research" going on is little short of prodigious and the year books of the women's clubs, both in weight and in substance, make similar courses at universities seem trifling in comparison.

The Bible is truly the most wonderful of books. Its very humanness makes it such, and the study of it, either as literature or as a guide to our faith and practice, is as fascinating as it is profitable. The chief trouble with most of us is that we study it as a rule from the standpoint of authority. That is, we accept without question what others have said about it and read into it what they have told us instead of using our own common sense and forming our own judgments and conclusions. This is equally true of those who study it as the literature of a great people and those who accept it as a sacred document inspired in every line. The former accept the conclusions of the higher critics, who are the disciples of a science anything but exact, with as little questioning as the ultra orthodox accept the pronouncements of councils and commentators striving to present only a single phase of the truth. As a result, both miss that rich humanness that of itself makes the book divine, and many a golden nugget remains undiscovered.

Take for instance the story of Job—Job the smug, but himself all unconscious of the fact.

Authorities, which too often, like sheep follow this bell-wether or the other, persist in viewing it as a great poem—this from a purely literary view-point. They tell us it is the "greatest poem," and obedient to the pronouncement, and with no opinion of our own in the matter, we resolve ourselves into an echo chorus.

"Job" is a great poem, but it is more. It carries poignancy especially; it is distinguished by reason of its majestic dithyrambic movements expressing exaltation of feeling. Its descriptive passages are shot through with a perfect riot of color. All three are basic elements of poetry. It has humor, subdued it is true, irony, argument, quick retort; everything that goes to make up a well balanced drama, which it is.

Job, we are told in the epilogue, was a perfect man, and so he was according to the standards of his day. Yet, having stepped before the curtain and informed us of the fact, the author, exhibiting the highest art of the story teller, retires behind scenes eliminates himself as it were, and allows Job and his friends to enact the play proper.

From the moment the man of Uz opens his mouth and utters his first protest, he defies control. Step by step, or rather word by word, all his secret thoughts are revealed and the character of the man, the delineation of which reaches a climax in the twenty-ninth and thirtieth chapters, gradually unfolds. The author, a logical person, could not have prevented the fact if he would, no more than Balzac, the greatest artist of all time, could have made old Goriot or the Marshall in "Cousin Betty" other than the men they really were. Once he has started to talking, Job, a really good man in most particulars, proceeds to belie the flattering introduction in the epilogue and to tell us most effectively what manner of man he actually is. Unconsciously and without intent, he reveals to us almost at the start the secret sin at which Eliphaz hinted.

That sin is pride, pride of power, position and purse. Pride, it may be added, inevitably goes before a fall, and the law is by no means arbitrary.

Job is submerged in material things, horses, camels, flocks and herds. His heart had rejoiced in the outward habilaments of power, and he is boastful even in adversity. Boils do not bother him nearly so much as the memories of lost grandeur and the false deference it once caused men to pay him. We say false, because the outward show, even of goodness, does not excite true respect. The human race is given to fawning that thrift may follow, but it always, inwardly at least, distinguishes sham from reality.

Hear Job unbosom himself, and note the sore at his heart:

"When I went to the gate the young men hid themselves, the princes refrained talking and laid their hands on their mouths, and the nobles held their peace." —Chapter 29.

Such abasement, making due allowance for hyperbole, was of course not prompted by love, nor even ordinary esteem. We are forced to believe as a result that Job was not the kindly, gentle, sympathetic patriarch his admirers have pictured him. He was generous—true; he plucked the prey of the wicked from their teeth, befriended the helpless, but always his benefactions came with eclat. He was ostentatious, given possibly to the loud timbrel, and practiced condescension. He found his greatest pleasure in doing good, but self-glorification was the motive, and such a spirit did not find favor in the eyes of Jehovah. Job loved praise and the outward show of homage too well, and the voice of the crowd was music in his ears. He was bourgeois. He loved the false adulations of princes and nobles, whom he confesses by implication to be his betters, and he betrays in the passages quoted a certain lack of self-respect. Clearly he did not inspire love, as a perfect good man should have done, else why the subsequent revilings? Your really good man, in adversity, excites profound respect and never lacks for friends among those whom he befriended in the days of his prosperity. Evidently the people of Uz knew the real mainspring of Job's actions, else why should they have turned on him? Eliphaz hints at hidden motives, and the final revelation of Job's real sin, of which he was unconscious, comes in the poignant first paragraph of the thirtieth chapter:

"But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock."

Pride, an unholy pride, vanity, love of power, and a manifest egotism—all are revealed in this brief lament over a vanished splendor and the pomp and circumstances accompanying it. Words are deadly in condemnation when spoken out of a full heart and limn us everlastingly in the eyes of our friends. Job had in reality despised the people to whom he did good and to whom he condescended. They were valuable only as they were recipients of the benefactions that reflected a mellow glory on himself. In fact, Job was smug. His charity lacked two essential qualities. It was not long suffering, and it vaunted itself continually. The people of Uz had long sensed the fact. Jehovah knew it, and he humbled Job. The secret is revealed finally in the thirty-eighth chapter when Jehovah himself, rebuking Job for his presumption, strides down front and in thunder tones asks impatiently—

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding?"

That strips Job to the bone, reveals himself to himself, and induces a frame of mind that enables him to realize his proper relation to his fellow men and to his creator.

The good man is now perfect.

"Is pride a sin?" it is asked.

Yes, a deadly sin; and smugness is an abomination in the sight of the Lord. Pride is the mother of caste, and caste is the breeder of all human woe. The human heart is such that it cannot stand exaltation. To covet power, even that one may do so-called good, is wrong; to seek it that we may condescend is to misuse it; to take that we may give, even in the satisfaction of generous instincts, is sublimated selfishness. The world rejoices when the proud are brought low; it exults when misfortune overtakes the smug. The sense of retributive justice is as strong among men today as it was among the crowds at the gates of Uz, who, while cringing before Job when he appeared among them, attended by all the pomp and circumstance of high position, yet despised him. It is the meek, though not the spiritless, who shall finally inherit the earth.

Job was the Carnegie of his day. Even his benevolences were empty because undertaken in the wrong spirit. Nothing could have saved him from the final operation of that inexorable natural law, which, while it crushed him, set his feet in the path of true righteousness. Such punishments are not arbitrary, they come from within the man who has seen the true light and who has refused to follow it. Job suffered because he was good. The man calloused by selfishness would have cursed fate and died.

This is the human side of the most human of dramas. It stares at you in every chapter, once you forget the voice of authority and read the story with human sympathy and understanding. Of poetry there is plenty, and the theological impact of Job's heresy, of his rebellion against the most contumacious of all human doctrines (that which ascribes misfortune to sin and good fortune to divine favor) is unescapeable, a fact Freude has settled beyond controversy.

Yet, read for its purely human interest, or from a literary view-point, the book leaves another lesson too obvious to ignore. The good we do is of value to ourselves, to those to whom we do good, and the world about us, only as in doing it we follow the compelling law of our being. It has no spiritual worth otherwise, and results in none of the reactions that make us better men and women. Ostentation, condescension and the stooping to patronize are hateful to our fellow men and an abomination in the sight of God. The clashing of cymbals, the sounding of brass, even the more subdued lamentations indulged by those given to loud vainglory, have no place in the heart of the really good man. Such a man, which Job was not at the beginning, is moved by compassion; that is, as I recently said in a Paris pulpit, "he suffers with," is sympathetic, and has delicacy of feeling. To advertise one's benefactions is to put a sharp edge on giving. To seek a reputation for being good, even to hug the thought of your own virtues and to dwell on them in secret, is unpardonable in its vulgarity. The living that does not pay meticulous regard to the self-respect of those less fortunate lacks the whole spirit and essence of so called stewardship, and that was the fatal defect in the character of Job, as limned word by word and chapter by chapter by some wonderful story teller of the long ago. The story itself is panoramic. It teems with the pageantry of life moving against a background of natural phenomena, starry nights, speeding constellations, endless deeps, the majesty of remote beginnings. Under all a cowering soul, a tiny atom amid vast magnitudes, that in the end overwhelmed it.

"Consider now my servant, Job," the proud man brought low, the vain man humbled, the smug man on an ash-heap.

AIN'T IT THE TRUTH?

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Foreigner in Hulenistic Comedy;" S. A. Courtis, "Teaching Through Use of Projects;" Dahlgren and Hepner, "Principles of Animals' Histology;" Jane Fales, "Design as a Keynote in Courses in Textiles and Clothing;" Gen. Basil Gourko, "Russia 1914-17, Memories and Recollections;" Frederic Harrison, "The Millenary of King Alfred;" S. J. Holmes, "The Biology of the Frog;" Joseph Pister, "Collected Works of Joseph Pister;" A. Maurice Low, "Woodrow Wilson;" New Jersey Bureau of State Research, "Teachers' Retirement Systems in New Jersey;" H. W. Hunt, "The Supervision of Instruction;" W. Schneidewind, "Die Ernahrung der Landwirtschaftlichen Kulturpflanzen;" F. J. Turner, "Frontier in American History;" U. S. Federal Trade Commission Representative on Private Car Lines; U. S. State Department, "Memorandum of Authorities on the Law of Augary by Theo. Henckels and Henry G. Crocker; U. S. State Department, "Texts of the Rumanian Peace," "Texts of the Russian Peace," "Texts of the Ukraine Peace;" Geo. D. Von Hofe, "Development of a Project;" R. W. Webster, "Diagnostic Methods, Chemical, Bacteriological and Microscopical;" Weismann, "Vortrage Uber Descendenztheorie;" Cora M. Winchell, "Planning the Lesson;" Wagner Free Institutional Science Transaction Catalog; Snedden, "Vocational Education;" Scientific Survey of Porto Rico and the Virgin Islands;" United Commercial Travelers; U. S. Judge-Advocate-General (Army) "Opinions;" South Africa, "Statistics of Production;" D. H. Kelley, "Grange History, Origin and Progress of the Order of the Patrons of Husbandry."

CENTRALIA NOTES

Fieldon Wisdom, 73 years old, died early last Tuesday. The funeral services were conducted at 11 o'clock Thursday morning at the Holiness Church.

Buford Wilson's auto was damaged last Tuesday afternoon when the wheel came off as he was driving over rough frozen ground. The front axle was twisted.

Franzo Crawford, nephew of Mr. and Mrs. F. L. Crawford, is visiting friends and relatives here before going abroad to finish his education.

Miss Rose Filser, formerly of Centralia and a grand-daughter of Mr. and Mrs. T. J. Spiva, was married on December 18 in Casper, Wyo., to Edward Rowan of that place.

Leonard Zimmerman is spending the holidays with her relatives in Centralia.

Missourian want ads bring results. Call 55.

NEW BOOKS AT THE UNIVERSITY LIBRARY

The following books have been received at the University Library:

Allen and Pearse, "Self-Survey by Teacher Training Schools;" American Public Health Association, "Standards and Methods for Analysis of Water and Sewage;" T. W. Balch, "Arbitration as a Term of International Law; C. F. Baldman, "Immune Sera;" British Association for the Advancement of Science, Industrial Applications, 1st. Sept., 1917, 2nd., 1918, 3rd., 1919.; Brussels, "Universite Libre Statuts Organiques;" Bussard and Duval, "Arboriculture;" J. H. Comstock, "Manual for the Study of Insects;" Donnelley, Red Book, "Buyer's Guide;" C. W. Eliot, "Education for Efficiency;" C. W. Eliot, "Tendency to the Concrete and Practical in Modern Education;" Montague Fordham, "Short History of English Rural Life;" E. D. Greenman, "Selective Bibliography on Dehydrated Foods;" Raymond Gregory, "A Study of Locke's Theory of Knowledge;" Haskins and Lord, "Some Problems of the Peace Conference;" Henri Hitier, "Plantes Industrielles;" Wm. J. Humphreys, "Physics of the Air;" W. E. Kellicott, "Textbook of General Embryology;" Everett Kemball, "National Government of the United States;" States;" Charles H. Kitson, "Elementary Harmony;" Felix Lohnis, "Vorlesungen Uber Landevirtschaftlichen Bakteriologie;" W. A. Lacy, "Main Currents of Zoology;" R. S. Lull, "Organic Evolution;" R. H. A. Plimmer, "The Chemical Constitutions of the Proteins;" J. E. Pope, "Federal Farm Loan Act;" Marjorie and C. H. B. Quennell, "A History of Everyday Things;" Hans Gadoiv, "The Wandering of Animals;" Cyril E. Robinson, "History of England;" Rees, "Social and Industrial History of England 1815-1918;" Jose Leon Suarez, "Carater de la Revolucion Americana;" J. A. Thomson, "Outlines of Zoology;" C. T. Thomson, "History of Canada;" Turmeaure and Russell, "Public Water Supplies;" U. S. State Department, "Rosebook of Chile;" "Secret Statutes of the United States, a memorandum by David Hunter Miller;" U. S. Library of Congress, "List of References on American Immigration;" C. Wattcollier, "Pomologie et Cidrerie;" E. M. Wilmot-Buxton, "Social History of England;" Zuchlin, "American Municipal Progress;" Zweig, "Verbacten;" Arzela, "Lezioni di Calco Calcolo Infinile-imale;" C. R. Beazley, "Notebook of Medieval History;" G. C. Bourne, "Comparative Anatomy of Animals;" F. V. Braun and H. Dade, "Arbeitszicle der Deutschen Landwirtschaft nach dem Kriege;" Bureau of Applied Economics, "Standards of Living;" Lord Charnwood, "Abraham Lincoln;" Colorado University, "The Union Colony at Greeley, Colorado;" R. H. Coon, "The